

The ryght
and trewe vndersta-
dyng of the Supper of
the Lord and the vse ther-
of saythfully gathered out
of þ holý Scriptures wor-
thely to be embraced of
all Christen people.
Perused & allowed
by dyuerse godly
lerned men to the
comfort of al þ
trewe
congrégation of
Christ.

By Lancelot
Beati qui ad cenam
nuptiarum agni vocati
sunt. Apo. xix.



ETo the most puresaunt & myghty
 Prince Edward the. vi. by the grace
 of God kynge of England, Fraunce and
 Ireland, defender of the fayth, and of
 the Charche of England and also
 of Ireland in earth & supreme
 head: your most humble &
 obediens Seruaunte
 Thomas Lancaster
 harrelp wyth all
 grace and peace
 fro god with
 longe Reigne, honor,
 helthe and pro-
 sperite.



Dace be to your Ma-
 iestye and peace from
 god our father & from
 our Lord Jesus christ
 Amen. And it please
 your Maieste for this cause haue I
 dedicate this my simple labour vnto
 your grace. First because I per-
 ceauie & god hathe called your Ma-
 iestie to be a preferret of his holi and
 blessed worde as by a nother Josias
 whiche Lord of power prosper your
 most excellēt Maiestie in al your di-

by our affayres & godly enterprises
Secondarily because ther is found
many diuers sectes vnder Christes
name at thys p[re]sente, as Baptistes
Luthcrians, Swyngliās, Anabap-
tistes, Audiās & other mo, lyke as
ther was among þe Jewes, as Bal-
butri Hemero, Baptista, Essai, Sa-
ducei Wharesei. &c. And euery one of
them boistid the of the lordes word, &
wold be Christians, althoughe þe
most parte of these fore reherfed sec-
tes, hath not receauyd nether word
nor spirit nor no christian lerninge, &
therfore ar they so ready to persecute
them that hath the word spirit & life,
but what helpes it, it hath bene thus
from the begynnyng, þe spiritual
chyldeyn of God muste suffer of the
fleschelp, as Abel of Caine, Isaac
of Ismaell, Jacob of Esau and the
spiritual chyldeyn of Ismaell of the
fleschelp. For before it pleased God to
restore in to thys Realme (by your
graces

graces most noble father, and now
by your maiestie) the Gospel & Joy
full tydings of hys dearly beloued
sonne our sauour Iesu Chryst, In-
fideltye as chefe Ruler reyned
in our hartes, Hypocrisie as a bayne
gloxiuous Emperesse beate dominio,
superstition, Idolatrye, false sectes,
mens traditions, confidens reposed
in mens inuentions, Pilgrimages,
offerynges, Bulles, Pardons, Dis-
pensations, Masses, marchaundice
for merites and woꝝkes, bieng & sel-
lynge of the deuine misteres, wyth
other abhomenable baggage moze,
was crept into the great disquietnes
of thys your holy Chatholike Chur-
che of Englād, but without doubte
they shal no longer preuaile for the
daye of the Lorde is at hand which
shal breke Satā's heed and destroy
both him and al his ministers wyth
the breathe of his mouth. For he wil
no longer suffer thys great wicked-

Esai. xl.

nes and abhomy nation, he wyl be
known for the God and sauoure
alone he is the Lorde whiche alone
wyl be exalted and al Idoles shal be
utterly broken in peaces. He is that
God, whiche wyl no longer suffer
hys glorie to be geuen to other. He
is that lauer which wyl expulse the
darkenes of mens traditions, that
fght wth hys infallible veryte, &
brynge in the glorvous lyght of his
most holy worde. To be shorte he
wyl ouerthrowe all the Idollys &
obscure his glorie, and set vp hys
blyssed name to be praysed for euer
and euer Amen. Of this his holy wyl
hauie we expetyens euē at this tyme
in whiche it hath pleased hym to send
vs your Maiestie his derely belo-
ued seruaunte our most vertuous
lawful and godlye kynge to ouer-
throwe (not aparte) but all Anty-
chrystes kyngdome, by your diuine
poles and godly enterpreses. So
that

that the greate hoze of Bablon, the
 mother of all Herdome and abho- **Apo. xvii.**
 minations of the earth. Hath losse
 her thefe gloze and renowne. And
 is now become so vyle, that she is
 made the habytacion of Deuelles, &
 the Holde of all foule spyrites, & a **Apo. xviii.**
 cage of all vncleane and hathefull **& saie .xii.**
 Byrdes, so that noman nowe wyl **More. xv**
 once by any of her marchādes. And **Apo. xliii.**
 wythout doubt the time is (by god- **ps. xliii**
 des prouidence and your graces) p̄ **psa. l. xvi**
 Babylon hath in this realme suche
 a faule, that it shall not after this
 tyme at any tyme be repaired. For p̄
 mouth of the Lorde hath spoken it,
 whiche is faythfull in all his wor-
 des, and whose truthe abideth for e-
 uer and euer, neyther can this Pro-
 phecy of Chryst be made frustrate
 by any humayne polyce. Eucry
 plant p̄ my heauēly father hath not
 plated shall be plucke vp by p̄ rotes, **Math. xv.**
 whose

whoso reioyseth not to heare these
thynges : yea who tryumphes not to
se the. Blessed art we your subiects to
whom it hath chaunced not only to
here these thiges Joyfully, but also
to se the so plentyfully put in bre by
your Maiestie, so that al your faith
full subiectes beinge no papistes do
faythfullpe reioyse. And although,
we be occasioned diuers wayse to ge
ue god immortal thākes for dyuers
gyftes, yet we thynke ꝑ we are most
hyghly bounde to be thankfull for
the restitution of hys holy worde in
thys your graces dayes. And woo
worth them that be vnthankful to
hym in thys behalfe, & disobediente
to your Maiestie, except they repent
and amēd. Wherefore I desyre your
Maiestie for the loue of god ꝑ your
grace reade it and iudge it wyth the
Lordes worde, & cause it to be Jud
ged of them that ar godly lerned, &
not of suspected Papistes. And yf
they

they can confute it I wyl gladly be
lerned. But & I haue the truthe and
not they. I desire your grace for the
tender mercy of god, and as ye wyl
answer afore god at þe daye of Jud
gement þe ye wyl protecte & defēde it
acording to your office, & that youre
louig subiectes because of weakenes
of the fleshe be not cōpelled to come
from Christ to Antichrist, frō truth
to falsed, from euerlastyng lyfe to
euerlasting dethe. I knowe wel and
it please your Maiesty þe ther shalbe
kyckpng agaynst þe prycke, notwith
stāding I passe not, þe truth may no
lenger be hid, þe truth may not come
to no wght because of the lye, gods
word remaynes euerlastyng. Was
þe good Angels worse because of Lu
cifers prynde, what hyndreth it þe. xi.
Appostles þe Judas was attraytour
euery mā shal beare his owne bur
thyn, þe father shal not beare þe un
ryghtwysnes of hys sonne, nor the
A. b. sonne

Esay. xi.

1. Pet. i.

Esay. xliii

Jude. i

some the brightnes of his fa-
ther. But the soule that sinneth shal
dye. Was the pure cleane learning of
the. xii. Apostles worke that þ they
was so manye damnable sectes in
they tyme vnder Chystes name
whiche sectes were no lesse then. vii.
The fyrst learned Circumcision, the
seconde that there was no resurrec-
tyon, The thyrde as Philetus and
Himeneus that the Resurrectiō was
al past. The fourth that the daye of
the Lord is at hande. The fyfte the
Nicolaitans whiche hath had ther
wyfes in comen. The syxte the Ebi-
onites that denyed the Godhed of
Chyist. The seuenth the cozinthians
whiche lerned suche abhomyable
thynges agaynst whiche. ii. last sec-
tes saunt Johan did wyte his gos-
pell and hys Epystles. Nowe seing
this inestimable benefite of goddes
word is so bounteously geuen vn-
to vs. Let vs your poore subiectes
all

all together consent with one minde
to conserue & mayntayne this most
precious Jewell that we lose it not
hereafter thorough our owne ne-
glygences. Let vs not hinder your
Majesties procediges in þe ye go a-
bout to repayre and buyld agayne
the Temple of our Lord God, but
rather further it þe you may haue a
prosperous successe, & brynge youre
laboure to a fortunate ende. In cō-
sideracion wherof all though I am
no fyt persō to be a worckeman in
this behalfe, yet verely I desyre w
all my harte þe this buildig may go
forward. And I wythe to þe labour-
res þe are vnder youre Majestie, all
prosperous & fortunate thynges, þe
they maye bring theyr worke to per-
fectnes. And although I can not
greatly furder there godly labours,
yet wyl I not hynder thē, but helpe
thē to the vttremost of my power in
althinges. Let thē bring Cedar tres

Syluer

Luce. xli.

Syluer, Golde, Perle and precious
stones to the byldynge. And gathyr
thyng of this Temple. I wyll a-
gaine with the poore wedowe in the
Gospell of Luke, byrnge into the
treasure houle two Mytes, that is
for my part, gather the stones, fetch
the timber and make the morter, or
do suche small thinges as my lyttel
strengthes shalbe able to beare and
suffer. And to the intent þ your ma-
testie maye haue an experieçe of my
good wyl toward þ bylding of the
temple. Behold at this tyme I ge-
ue vnto your maiesty this my boke
þ I wold so gladly wet put in print
yf it wete lyfenced, wherein is decla-
red the ryght institution and vse of
the supper of oure Lorde. And ly-
ke wyse desclosynge the abhomy-
nablenesse of Idolatrye and false byng of it.
And to the intente that bothe the
persecuter and sclanderer of goddes
worde, maye know vpon what ground
that

þ the ryght congregacyon of Iesus
Chryst the dearely beloued bryde,
that holye Chrysten church þ lyttyl
flocke, to the whiche it pleased the
father to geue that kyngdome, and
to thentent þ your grace may know
which of all these forreherfed sectes
is founde vpryght in the learninge
of Iesus Chryst. For I saye vnto
you in Chryst Iesu. Lyke as there
was one Adam and Eua, one Noe
and one Arke, one Isaac and one
Rebecca, one house of Israell, one
Ierusalem, & one Tēple. So is ther
one Chryste and one congregacion,
whych congregacion hath one Gos-
pel, one fayth, one Baptyme, & one
Supper, one vpryght waye & wal-
kyng to euerplastyng lyfe, acording
to the declaracion of goddes worde.
And al they that hath not these thin-
ges afore reherfed. Namely Gospel
fayth, Baptime, Supper, waye and
waylkyng, he is no member in the
congregacion

congregation of god here profiteth
11. John. i. nother name nor fame, we must be
founde inwardly and outwardlye
in the lernyng of Jesu Christ or we
have no god. Yet cold not helpe Is-
raell that they ware Abrahams childer-
yn & had not y^e dedes of Abrahā, ther-
fore examyne thys supper, & ye shal
finde it y^e right supper of Jesu christ
that everlastyng word, that word of
truth, the worde of grace, the saffe-
makinge worde, that worde that is
impossible to be overcome. Yea y^e ga-
tes of hel that not prevaille agaynst
it, it is the two edged sworde that
comyth out of the mouth of the lord
it is the sworde of the spyte, and so
it shal he smite the hethen. Therefore
our hope and trust is in your Ma-
iestie for the buyldynge agayne of
thys temple that is in decaye, & that
ye wyll not be lyke unto these mo-
therars of sayntes that hath byn in
tyme

Jacob. i.
Math. xxi
Exo. i. xix

tyne passed, which hath not streuen
agaynste fleshe and bloude, but
agaynst hym whose eyes is a flame
of fyre, and in ryghtwysnes doth he
iudge and make battel, whiche is
Crowned with manye Crownes; &
hys name no man knoweth, but he
hym selfe, and hys vesture is depte
in bloude, and hys name is called þe
worde of God, which ruleth the He-
then wyth a robe of Iron, and tre-
deth the wyne fat of ferlines and
wraathe of almyghty God, and hath
on hys vesture and on hys thyghe
a name wyppen kynge of all kyn-
ges and Lord of al Lordes. Ther-
fore I desyre your grace that ye ex-
amine wyth the Lordes worde this
iny pore boke. And by þe helpe of god
your grace shal fynd nothig soughe
for, but þe prayse of Jesu Chyrt, the
whiche he him selfe hath brought out
of Heue, lerned in his blessed mouth
and

App. xij
to salm. ii.

and seled with his precyous bloud.
Therefore my desyre is to almygh-
ty god the preseruacyō of your ma-
iestie, and that he wyl preserve in
you that newe and cleane harte and
kepe open the eyes of youre under-
standyng that ye may auoyde the
vngodly counsellis of the shau-
naciō that hath brought this chur-
che in suche rewyne that your gra-
ce hath muche to doo to repayre it
agayne. I nede not to resite ther fac-
tes nor ther names to your grace, ye
knowe them welenough they haue
pycked at the kynges preyere chā-
ber. The lord be blessed ꝑ hath sent
vs such a godlye kyng & gracious
gouernour to deliuer vs fro them ꝑ
murther Iesus christ in his meēbers
out of ꝑ power of death & tyzantes
handes, I wyl not saye that they
are preyere traytours, but thys is
true they are preyere Idolaters, be-
sydes thys reuolour renneth into al
landes

landes that they haue caused the
kingis maiestie to dede is (of whose
soule the lord haue mercy) to make
suche lawes that no man might ha-
ue nor read the Gospel but men of
ertaine degrees and that poore men
shulde be occupied wth fables,
what can be more blasphemous againt
god and his anoynted Jesus then
to depriue his members of his god-
ly worde, whiche lawes (blessed be
god) is by your maiestie abolished.
These Antichristes haue alwayes
defended ther cause with the sword.
But Christ Jesus wth mekenes
and wth his holy worde. O bludy
wrathe and wyched tyranny whiche
goeth aboue the wrathe of al unrea-
sonable creatures. For to seeke Ly-
on, the ragging Bere, and the grey,
pig wolfe, is euer one of the at peace
in there generacion. But these blud-
thirsty Dogges neuer satiate, whi-
che shulde be made lyke vnto the J-
B. I. mage

mage of God, which is borne wth out-
terhe, nayles & horne, wth feble tender
flesh without wyt speche or myght,
whiche can neyther go nor stande,
which alonely must lyue by þ^e helpe
of þ^e poze mother, in a token þ^e he is a
creatur of peace, he is so ful of ma-
les so ful of blud, þ^e nomā can think
nor write. O how wide ar þ^e popysch
desiples deuided from our maisters
learning, & example thē which hathe
sought nothig in this life & learnig
saue peace, saing my peace I leue wth
you, my peace I geue vnto you, the
sonne of mā is not come to destroye
þ^e soule, but to saue þ^e which was lost.
O þ^e excellent prince turne þ^e vnto þ^e
wysdome of God, whiche sayeth. O
turne you vnto my creaciō, lo I wil
expresse my mynd vnto you, & make
you vnderstād my wordes, set your
affeccyon vpon ryghteousnes ye þ^e be
Iudges of the earth. Be wyse now
therfore (o ye kinges) be lerned ye þ^e
are Iudges of þ^e earth, set your lust

bpō wysdom þe ye maye reygne for
 euetmore. And remember wherto ye
 ar called namely to punyssh euyl do-
 ears, as theues & murtherers, hoze-
 hunters & breakers of wedlocke i al
 kindes, wytches, buggers Rave-
 ners of wemē, murtherers, extor-
 cyners, strectobers, to depose al false
 & blind learners, let them be of what
 secte or name soeuer he or they be, w-
 ther Antichrystes learninge, beastly
 lyuing, blasphemying & sclāderynge
 þe almyghty maiestie of god Chryst
 Jesu, & the holy ghost & the euetlas-
 tyng safemakyng word þe holy gos-
 pel of Jesu Chryst. To these thinges
 are ye called, as it is manifestly ler-
 ned i al þe holy scriptures, as in Exo
 xviii. xxiii. ii. pa. xix. Ro. xiii. i. pe. ii.
 suche prynces hath bene. Ezecheas
 Ioseas, Dauid, Josaphat, zoroba-
 bel & yet mo, whiche alwayes vled
 the offyce accordinge to the decla-
 ration of godes worde. They haue
 B. ii. Done

Pro. i.
 Dapt. i.
 Psal. ii.
 Dapt. vi.

Exo. xviii.
 and. xlii.
 ii. pa. xix.
 Roma. xiii.
 i. Petre. ii

Deut. vi

II. Reg. vi.

Done alwayes they? hole diligens to
rule the lande in the feare of God, &
hath rote out all false Prophetes,
and Prestes wyth there Alters and
Idols. They haue soughe the lawe
of the Lorde. The ryght offering &
Cerymones whiche the Lorde had
delyuered vnto the chyldren of Is-
rael by Moyses. The feare of God
was in they? hartes. The booke of
lawe in they? handes, thereafter haue
they lyued. Judged the folke & pra-
ised the Lorde that hath called them
to suche an offyce, they haue sub-
mytted them selues with al ther hole
hartes, and hath geue the Glozy vnto
the God of there fathers, Abram,
Isac, and Jacob. Lyke as Dauid
dyd playeng daunsynge before the
lordes Arke, and was gyrded wyth
a lynnyn Ephode, so that he was re-
preued of hys wyfe Michol. What
hathe he answered I wyll playe be-
fore the Lorde, and wyll yet be more
byle

hyle the so, and wylbe meke harted
meke in myne owne syght. O thou
excellent Prynce beleue the Gospell
of Jesu Chryst, feare the stronge
punysment of God, loue ryghte-
ousnes, do ryght to wpdowes and
fatherles. Judge right betwene ney-
boure & neyghboure, feare no mans
countenaunce, despise no mans sym-
pelles, punyche with descretion all
euyl doynges, let learned men prech
Godes worde in your lande, & God
hathe geuen vnto you, and let them
spue by you, whiche the Lorde hathe
called and chosen. So shal your
seate remaine for euermore.

The Lorde gude your

hart to y loue of god

and to the pacient

wyghtyng for

Chryste

Amen.

By your poore seruante

Thomas Lancaster.

Cap. vi.
p. 10. r. 12.
ll. 10. r. 12.

To the (right) Congregation
of God of whiche your grace
is supream head
next immediat-
ly vnder
God.



My dearlye beloved
in christ Ie-
su, Ierne wyth
Christe Iesus,
and that out cho-
sen vessel saynt
Paul & all they
that are Baptysed thowge the holy
ghost, and is become one body that
is one congregatyon of God, or ho-
lye churche withoute spot or wrinkle
or anye such thyng, buylded vpon
the fundacio of the Apostles & Pro-
phetes, Iesus Christ himselfe being
the hed corner stone in whom what-
soever

Eph. v.

loeuer buyldynge is coupled togy-
ther it groweth vnto an holy Tem-
ple in the Lorde in whom ye also ar
buylded togyther to be an habyta-
cyon of God throue the holy goost, *Ephe.ii.*
gathered out of Jewes and Grekes
men and women fre and bonde. Yea
I say gathered out of al the chyldre
of God, whiche is strowed in all the
hole worlde and is become a true
bride of Jesu chryste. These I saye *Gala.iii.*
that are thus bozne from aboue out
of God & father whiche new byrthe
must be alonly throw & fruitful seede
that is Goddes worde.

For our fyrst byrth whiche is out *1. Cor. iiii.*
of our fyrst father Adā is hole blind *Ja.i.*
Defe wythout vnderstādinge in god *1. Pet. i.*
lye knowledge, eathelye mynded *Ro. viii.*
whose ende is deathe.
Therefore yf we wyl be partakers
of the Lordes table, we muste
be bozne anewe oute of the frut-
full *B.iii.*

Ro. viii

i. Jo. iii

Hebre. iii.

Jo. i.

Phil. ii.

Ephe. v.

Gala. v.

Colo. iii.

Ro. vi.

fruteful seede of gods worde they are
couerted and changed out of inkyde
lite to fidelite out of earthly into hea
uenly out of flesh into spirit out of
vntyghteousnes into tyghteousnes
out of euil into good yea out of the
earthly Adam into the heauenly A
dain which is Ch yst Jesus. These
are like fashioned vnto the shape of
Jesus Chyrist, whiche is the fyrst be
gotten amonge many brethren and
walkes as he hath walked, these are
the tyght brethren of Jesus Chyrist
borne with him from a boue oute of
god the father and is like myndid as
he, these are the newe Eua, the clean
chast byrde of Jesus Chyrist flesh of
his flesh and bones of hys bones.
These crucifie the flesh with lust &
desier these haue rightly buryed ther
synnes wth hym in Baptisme and
ar risen with him in a new lyfe these
are bytyghly Baptised throue the
holy gost with all the true members
of

of Christ in that vndefiled bodye of
Jesu Chryste that is his congrega-^{1. Cor. xii}
tio, these at thei p have put one christ ^{Gala. iii.}
and pryncle him out in ther lyving.
These seekes nothyng in all there
thoughtes wordes and workes, but
the prayse of god and the saluation
of ther brethzen, they loue them that ^{Math. v.}
hates them, they do good for euell,
they pray for them that persecute the
they are troden out of al fleshy lust
and desires as couetousnes pryde,
vncleanlynys whordom backbiting
sclaundering, enuie, murther, theft,
glottour, false holynes, and al Ido-
latry. There meditation is day and
nyght in the lawe of y Lord they re-
ioyse in good and are sadde in euill.
They render not euell for euell, but
much more good for euell, they seeke
not there owne profyte, but that is,
there neyghbours profect bothe in
soule and body. They giue meate to
the hungry, drinke to the thursty, clo
B. v, thes

thes the naked, herber the herberles
Delyuer prisoners, they viset the sic-
ke coniforte the confortles, they in-
struct them that go a trape. yea they
set there liues for there brethzen like
as our Sauour Jesu Chypste the
Prophetes and Apostles haue done
there thoughtes are chaste, ther wo-
des are truth and with salt be sprik-
kle, ye that is ye, and nay is nay, al
ther workes are donne in the feare
of god. To suche a congregacyon
is licēsed to haue the Communio of
our Sauour Jesus Christes body
and blood as here after shalbe de-
clared.

1. Cor. xi.

Mat. xxvi
Mar. xxi
Luke. xxii

The Lord Jesus the same night
in whych he was betrayed toke brea-
de and whan he had gyuen thankes
he brake it and said take ye and eate
this is my body which is broken for
you, this do ye in the remembraunce
of me, after the same maner also toke
he the cuppe when supper was done
sayinge

saying this cuppe is the new Testa-
ment in my blud, this do ye as often
as ye drinke it in remembraunce of
me, and they haue dronke al here of.
These are the worde wh which christ
hath instituted his holi supper, with
which wordes, þ learned of þ world
haue wonderfullye foughte, and wh
in few yeres haue shedde much inno-
cent blood for it, when they counted
thē selues wylse, they became fooles,
for þ pryncipallest in this they haue Ro. i.
not towched, namely what people þ
it belongeth vnto. We haue not one
title that commaūdes vs þ we shuld
dispute of it, but that we shuld be di-
ligent, that we myght be found wor-
thy, to be partakers of the declaraciō
and benefite, that is receaued in it,
as S. Paul teacheth let euey man Cor. xi
examin himselfe and so let him eate
of the breade and drynke of the
cuppe .&c. Wherfore we are con-
strayned, to saye goodnyght to all
hye

hpe disputaciō, where thow dyllyst
commeth despying the lord alwayes
that we myght be found worthy re-
ceaiuers of it according to the lordes
commaundement.

Luk. xxi.

This holy supper, hath our saui-
our Iesus christ left behind him vn-
der bread and wine saying take and
eate, this is my body whych is geue
for you, this do in the remembraunce
of me. In whiche holpe Supper is
declared, vnto vs. fyrst & vnsearch-
able fauoure and loue of our lord
Iesus Christ, which is come in this
world, not to cōdemne & world, but
that the worlde throue hym myght
be saued.

Jo. iiii.

Ro. viii.

O wonderful loue of god he hath
sent no Angel no Patriarke nor pro-
phet, he is come him selfe in & simi-
litude of synfull fleshe. Ye he which
knew no synne made himselfe to be
sinne for vs, that we by hys meanes
shuld be that righteousnes whiche
before

before god is allowed, not that christ
is any such synne (that be farre) *1. Cor. v.*
was that Lambe without spot whi- *Exo. xii.*
che did do synne, neyther was there *1. pet. ii.*
gile foude in his mouth, but he was
that frewilling offering for synne as *Elay. iiii.*
Elayas sayeth he was wounded for
our offences and smitten for our wic-
kednes, he is offered, for so it hath
pleased him, therefore is he called sin
that is an offering for synne.

O almyghtiful god, who can kepe
in secreete, the vnnemeasurable grace &
mercy declared vpon vs, miserable *Ro. viii.*
synners but must breake out and co-
fesse the afore the whole worlde, w
mouthe and worke, lyfe and soule,
Saynt Paul teacheth that god spa-
red not hys owne sonne, but gaue *Ro. v.*
him for vs all, yea whyle we were
yet synners and vngodlye. Christe
died for vs the righteous for the vn-
righteous, yea þ vndefiled offer lame
is brente throwe the glowynge fyr
of

psal. lv.

of loue vpon the Jebett of the crosse
yea the creatoure of all creatures, is
broken frome aboue to beneth, yea
he that is farer then the chyldren of
men hath neyther bewty nor fauour
he is dispised and abhored of al men
yea he is suche a man as full of so-
rowe, and as one that hath goud ex-
perpence of infyrmytes, yea he is re-
kened amonge the transgressors, the
innocent must beare the hole saite of
Adam, as þe Prophet sayeth. I paid
them the thyng that I neuer toke.
All this hath our sauyour declared
vnto vs not thro w our deseruyng
but as Saynte Paul learneth the
kyndnes and loue of our sauyoure
god to manwarde apered not by þe
dedes of ryghteousnes whiche we
wrought, but accordyng to his mer-
cy he saued vs, for ther was no gra-
ce, nor mercy, nor no remysion of
synnes by the father, vnto the tyme
that our sauiour Jesu Chryst hade
taken

Esay. lxxx.

psal. xl. ix

taken vpon hym the synnes of the
worlde. For as by one mans dyso-
bedyence many became synners, so
by the obedyente of one, shal manye
be made ryghteous.

Rom. iii.

Nowe for asmuche as when he
was in the shape of God, made him
selfe of no reputacyon goen out of
hym selfe, and wher he was immor-
tall, is be come mortall takinge vpon
hym the shape of a seruaunte, to
the intent that he myght serue vs al
and was founde in hys apperell as
a man very fleshe and bloud and in
all thynges lyke vnto his brethren,
saynyng synne, he humbled hym
selfe and became obedyent vnto his
father vnto death, euen the deathe
of the Crosse, thowhe whiche death
it pleased the father, that in hym
shulde all fulnes dwell and by hym
to reconcile all thynges to him selfe
and to set at peace by him thow the
bloude of his Crosse, both thynges
in

Roma. v
Philip. ii.

Luke. ii.
Johan. i.
Hebze. ii.
Philip. ii.

Colo. i.

Ephe. vi.
Mar. xiii

Luke. xxii.

i. Cor. xi.
Exod. xii.

in heauen and thynges in earth and
is become an offeringe and sacri-
fyce of swete saugur to god his dear-
ly beloued father. This is frutefull-
ly declared vnto vs in this holy
Supper namely throw that breade
that fleshe that he hath geuen for
vs. and throwe y Cuppe that bloud
whiche he shedde for manye, for y re-
myssyon of synnes, and shall be vnto
vs a remembraunce tyll he come.
Nowe bycause that it is a comē vnto
that a token of remembraunce hath
the name of the thing that is remem-
bered by it. Therefore hath Chryste
called the breade hys bodye, and the
wyne his bloude, not that he is in
substance in breade and wyne, but
that we shulde remember hym there-
by. Lyke wyse as the Easter Lambe
was called the passynge by, and yet
was it not in it selfe the very passynge
by, but a token of remembraunce of
the passynge by. Seynge nowe that
the

the Easter lambe hath the name of
the thing that the Israelites remem-
bered by it, and wherby they myght
euertlastingly kepe in remembraunce
the benefytes of god, therefore it is
conuenient that Chyrist called the
breaðe hys bodye and the wyne hys
bloude, because that we shulde re-
member therby his death and passiō
yea the ouerly sacrifice of his bodye
whiche he hath suffered to be bro-
ken, and his bloude to be shedde for
vs, not that the materiyall bodye of
Chyrist is in the bread nor his blood
in the wyne. Yet neuertheles is the
supper of our Lorde a partakynge
spiritually of the bodye and bloude 1. Colo 3.
of Chyrist, as Sainte Paule saith
is not the cuppe of thankes gyuing
wherwyt we gyue thanks a par-
takinge of the blood of Chyrist and
the breaðe that we breake, is it not
the partaking of the bodye of chryst
and to the intente that this may the
end ad omnia C. l. more

more playnely appere vnto your vn-
derstandinge, ye shall se the compa-
ryson betwex the Paschall Lambe
and our sacramente.

The Paschall Lambe was insti-
tuted and eaten the nyght before the
chyl dren of Israell were delyuered
frome Egypte. Likewyse was the
sacramente instituted and eaten the
nyght before we were delyuered fro
oure synnes. The Paschall Lambe
was a very lambe in dede, and so þ
sacramente is very bread in dede.

The Paschal Lambe was called the
passynge by of the Redde, which de-
stroyed the power of Pharaon, and
delyuered them. The Sacramente
is called the bodye of þ Lord which
destroyed the power of the deuill &
delyuered vs. The chyl dre of Isra-
ell were but ones delyuered frome
Egypte notwithstanding they dyd
eate euery yere þ Lambe to kepe þ
dede in perpetual remembraunce, en
so Chryst bought & redeemed vs but

once for al, although þ̄ sacramente
therof be dayly broke among vs to
kepe the benefyt in continuall me-
morie. As many as dyd eate þ̄ pas-
call lambe in fayth & beleued gods
worde as touchyng ther delyue-
raunce frome Egypte were as sure
thorowe fayth as they were sure of
þ̄ lambe by eatyng it. So as many
as do eate this sacrament in fayth
& beleue gods worde as touchinge
ther delyueraunce frome sinne are
as sure of ther delyueraunce throu
fayth as they are sure of the breade
by eatyng it. Nowe se ye what þ̄ pascal
lambe was to þ̄ Israelytes, & what
þ̄ sacrament is vnto vs. So þ̄ saint
Paule witnesseth clerly, þ̄ the faith-
ful eate the body of Chryst spyritu-
allye vnder the breade and wine. As
a byrde receaueth her housbād with
a ryng even so receaueth þ̄ faythful
chryst to be his owne & euerlastyng
saluaciō, & where as diuers writers

wyl haue that the bodylye presence
shuld be in þe breade is a great mis-
understandyng of Gods word yea
it is agreable to þe Papistes or Anti
christes doctrine, whych is contrary
both to our fayth and al hole scrip-
ture.

Ro. viii.

Ma. xviii

For we beleue and holpe Scrip-
ture beareth witness, that Chyste,
after his resurrection is ascendid vp
into heauen, and sitteth vpo þe right
hand of his almyghty father, and a-
bydeth there as concernyng his bo-
dily presence. But spiritually hath
he promysed to abide with vs in his
worde to the ende of the worlde.

Mathe. xxviii.

1 Jo. i.

And seying now that our Sau-
our Chist as concernyng his bo-
dilye presence abydeth at the right
hand of his father, so can not maye
not the bodye of Chyste be in the
breade, and agayne it is agaynst al
truth þe Chist at one time hath bene
in

in manye or dyuysse places as to w=
chynge his bodye. Furthermoze we
dayly see what dreadfull A dolatry is
spronge out of þ carnall vnderstan
dyng of thys words of chryst. This
is my body & yet dayly springeth to
the great abomyuable sclaunder of
þ honour of god, so þ men worshyp
a pece of brede, for ther god whych is
growen in the ground, broken in the
myl, and baked in an yron, yea and
hold that to be there maker. And ye
do yet as the Papistes locke hym in
gold and syluer, not remembryng
what Paul & Stephen wytnesseth
sayng. The most hiest wyl not dwel
in Temples þ are made wyth mens
hande take hede we haue mocked
long ynough wyth God and his ho
ly worde,

Acts. vii
and. xviii

Secondarly we are exhorted in this
holy supper to þ vnitye loue & con=
corde: þ is in þ congregaciō of god,
because þ we (though we be many)

i. Cor. x.

yet are one bread and one body, & is
one body in Christ Iesu like as S.
Paul sayeth we many are one body
and one breade in as much as we al
are partakers of one bread. For like
as the members of one body are not
in stryfe one agaynst another but in
charitable vnite sarueth one another

i. Cor. xii

So may ther be no strife nor debate
in the congregacion of God. They
must al speake one thyng ther must
be no dissension among the hauping
one hart, one soule, one mynd, & one
meanynge. There may be no strife in
the fayth, but & in mickenes of mind
euery man esteeme other better than
himselfe to the prayse of God and to
the alouynge and faythful seruike of
all the chyl dren of god. For likewise
as the outward members of one bo-
dye wyl gladly cōforte helpe & serue
another, so doth & congregacyon of
god, yf one suffer, al suffers w. him
If one be had in honour al is glad.

i. Cor. i

Phelip .ii.

i. Cor. xii.

Also

Also every man shall serue his bro-
ther both bodyly and gostly likewise
as our sauour Iesus Chyste hathe Math. xx.
Luke. xxi.
serued vs both wth his life and death
not onely to deal wth them, gold, syl-
uer & land and house & cowe, calfe or
any such thing, but wth bludy labour Eph. iii.
w^{ch} we get wth our owne hādes so w^{ch} no
mā shuld only care & take thought
for him selfe and not care nor looke
vpon his brothers lake, but the one
must helpe the other in al things ne-
cessarie where he can or may, and no
mā must seke that, w^{ch} is his, but eue-
ry one the others welth. Gala. vi.

And likewise as of w^{ch} graynes of 1 Cor. xii.
corne, can not be baken breade, but
throwen fyr, euen so can not the con-
gregacion be a ryght spirituall lyfe
(wherof paul speaketh) but through
burnynge loue and charytye and
so the Chyrtyan congregatyon to 1 Cor. x
be one lofe for lyke wyse as many
graynes are sownen, to the intent
C.iiii. that

1. Cor. x.

Da. xii

1. Cor. xii.

Ephes. iiii.

that breade shuld be baken of them
so loweth the great father of þ. hou-
sholde hys precious wheate into the
aker or ground of this world to the
intēt that they shuld become one lofe
and also vse the supper of the Lorde
ryghtlye after the wordes of Paule
we many are one breade and one bo-
dye in as moch as we are partakers
of one breade, for as the body is one
and hath many members, and all þ
members of the body though they
be many yet are but one bodye euen
so is chryst. Ye are the body of chryst
and members one of another. Ther-
fore let euey man loke wel to his vo-
cation. For god hath ordeyned in þ
congregation some Prophets, some
Apostles and some to beclerners and
hirdes. Let no man boist himselfe of
hys byrth, lernyng & Ryches, for as
we are manye members in one body
and al mēbers haue not one office.
So we beyng manye, are one body

in

in Chryſte and euery man amonge
our ſelues one anothers members.
Seinge that we haue diuerſe gyf-
tes accordyng to the grace that is
gyuen vnto vs. If anye man haue
the gyfte of Propheſye, let hym ha-
ue it that it be agreyng to the faith. **Ro. xii.**
Let hym that hath an offyce waite
on hys offyce, let hym that teacheth
take hede to hys doctryne. Let hym
that exhorteth gyue attendaunce to
hys exhortacyon. If any man gy- **1. Pet. ii.**
ue let hym do it with ſinglenes let
hym that reuileth do it with diligēce.
If anye man ſhewe merce let hym
do it wpth cheerfulnes, and let loue
be amonge you wpythoute dyſſimu-
lation, and euerye man abyde in the **1. Cor. vii.**
ſame ſtate wherin he is called, no
nother wyſe than to the edifyenge
of the bodye of Chryſte, whyche is
hys congregation. And thus is this **Ephe. iiii.**
holy Supper of oure Lorde. I yſte

THE UNIVERSITY OF CHICAGO

a remembraunce of the death of our
i. Petre. ii. Saviour Iesus Christe whiche he
suffred for vs, throu which deathe
we ar al reconciled. Secondariye it
is an instruction of the pure cleane
& vndefyled loue, whych is amonge
the congregation of god lyke as I
have declared afore as þe breade is
made of manye Cornes, and is one
bread and as the wyne is made of
manye Grapes, and yet is one wine
so are we many members and but one
bodye, whiche is christ.

My dearly beloued in Christ Ie-
su, let euery man se earnestly to, and
proue himselfe accordynge to saynt
Pauls learnynge, that he come not
to the table of the Lorde, bicause þe
it hathe bene so accustomed eyther
throue fayned holynes or desyre of
worldly honour or disceat, but oute
of a pure cleane and vndefyled hart
and so eate of the bread and drinke
of the cuppe for he that eateth or
drinketh

Drynke the it vnworthylve eateth &
Drynke the his owne damniaciō . For
al they that wyl come & sit at y^e Lords
Table, they must be founde fayth=^{Mat. v. vi}
ful mercyful, lowynge, kynde, pety=
full and obedyente, wythout diu=
sion wythout hatred, wythout pryde
wythout couetousnes, that wicked
eye muste be plucked out, that flesh
muste be mortyfied, that euell hea=
rynge eare stopped, that clattering
tounge tamed, that fleshelye hatte
cycumscised youre bloudy handes
clensed, your belyes measured, and
your fete compelled wyth the Lords
word, ye must haue afrewilling ba=
tayll agaynste the Deuel, the world
and the flesh, that ye may be able to
resyste in the euill daye, and stande
perfecte in all thinges, that is in the
wyl of God, youre loynes muste
be girded wyth truthe haupnge on
the breaste plate of ryghteousnes &
haupnge shoes on your fcit, that
ye

vide quas
les erunt
qui mens
erunt per
ticipes.

Eph. vi.

vide bene:
fictachristi
erga nos.

ye maye be prepared for the Gospell
of peace. He must be well beaponed
wyth the shyld of fayth wherewith
he maye quence all the fyer darteres
of Sathan, he must haue on y^e hel-
met of saluacyon, and be gyrded
wyth the sword of y^e sprete, which is
y^e worde of god, he must be a me^rber
serueable and prophetable accordig
to his power, he must be mynded
lyke vnto oure sauyoure Iesus
Chryst, as he was what time he kepe
this holpe supper oz communioⁿ wth
his derely beloued b^rethzen. He toke
b^reade and wyne and gaue thankes
gaue it to his disciples & sayde, this
is my bode and my bloude whiche
is broken for youe herewyth decla-
rynge his godly loue, fauoure and
mercy vpon his derely beloued b^re-
thzen, euen as though he would say
my derely beloued chrydzen, so farre
hath your loue led me, and your fa-
uoure d^rawen me, that I haue for-
saken

taken the Dominion of my heavenly
father and hath taken vpon me to **Ezech. xxx.**
be come your seruante to serue **iii.**
you in all thynges, bycause I saye **Heb. ii.**
that ye were all as scattered shepe
goynge astraye, and that there was
no man that sought youe, but that **Psa. xlii.**
ye were all meate to the gryppinge, &
and ryuenge wolues, and that there
was no man to Delyuer youe. But **Ezech. xvi.**
that ye were wounded vnto death &
that there was no man to playster
you. Therfore am I come out of the
bosome of my father & become lyke **Luke. x.**
vnto my brether a straunger a ser-
uant, a woyme and no man, a very
scorne of men and the outcast of peo-
ple, wandryng in this wyldc wyl-
dernes of this world I haue sought
you in cytes & countres, vpon moun-
taynes & bayelles, myserable haue
I founde you. Dume, Deafe blind
Cryple, Boze and naked, my seruice
haue I declared vpon you, your
sinnes

Luke. x.
Re. xlii.
Eze. xliii.
Joh. vii.

synnes, haue I repressed your febel-
nes, I haue borne, yea I haue ca-
ried you vpo my shulders into my
fathers house, I haue deliuered you
out of þ mouthes of helythe lyons,
and beares your foull stynkyng
wondres, I haue so softly healed the
peace of my father, haue I declared
vnto you, your nakednes haue I
clothed, and youre pouertye I haue
healped. I haue gyue vnto you fete
hartes, eyes, eares, and mouthes, to
walke, to vnderstande, to knowe, to
heare, and to speake the wordes of
euerlastyng lyfe. I haue brought
you into the knowledge of al rygh-
teousnes, I haue learned you the
wyl of my heauenly father. And to
the intente that ye maye know that
I am the true messenger of my fa-
ther, so haue I declared it vnto you
by my great wondres and myracles
Se nowe my derely beloued childre
nowe is my houre come, the longe-
tyme is ful ended, now þ I can serue

serue you no longer, wyth my lyfe &
 learninge, nowe wyll I laste of all
 serue you with my fleshe and bloud
 and bytter death, for this cause am
 I come amonge you, and leaue you
 this breade and this cuppe, & when-
 soeuer ye shal come together, ye shal
 vse it in & remembraunce of me, & say
 dearly beloued brethren in christ Iesu
 we & are here congregated together
 in & lordes name, this bread & this
 cuppe hath our sauour Iesu christ
 left behind him, & we shuld remem-
 ber him therby. Ohow fredeply hath
 our sauour Iesu chryste serued vs
 both wth his lyfe & death, & declaring
 here in eating this bread & drinking
 this cuppe, & we shulde folowe his
 blisset example seruyng one another
 lyke as one member another wth pra-
 yer, wth learning wth instructō, wth com-
 pelling, wth repprouse, wth mercy, wth
 loue & all nedefull necessaries as we
 haue found i our sauour Iesu christ
 toward vs, Now as we are thus cō-

Quo ante
 mo cele br e
 iuz coena
 dominica

Tales cri-
 mus erga a-
 lios qualis
 christus er-
 ga nos.

1. Cor. xi

Mat. xxvi

cōgregated in such a Christen fayth
vnyte & obedient, to haue we godes
worde, and promyse a spirytual
ioye myth & counfort of the house
of Israell, so recoseth the congrega-
tion of God in that beutyfull byrde
knowunge well that þ broken bread
is a partakynge of þ bodye of chryst
and the cuppe of blyssing, a parta-
kynge of the bloude of Chryst whi-
che is shedde for manye for the remy-
cyon of synnes.

Ecclesia et
communio
Christianorum.

¶ What glorvous banquet is this
where in the hungrye soule, the in-
warde man recayueth that myssi-
ble breade & heauely foode which is
chryst Iesus. ¶ glorious cōgrega-
ciō wherin ar no shāful songes nor
vnpofytable wordes, saue al onely
brotherlye instruction and geuyng
thankes to our sayour Iesu chryst
¶ glorious congregacion wher no
wanton eyes is casting here & there
but all bente to the helpe and com-
forte

fort of thy poore brethre. O glorious
 congregaciō wherein men vse not to
 drynke, danc, nor play, but wher me
 are drouke in the wylsome of god,
 there shall the soule be ioeful in the
 holy gholste playeng, and daunsing
 afore the Lorde. My derely beloued
 in Chryst Iesu, ye that are so dear-
 ly bought with the precious bloud
 of our sauour Iesus chryst, wake
 vp leaue of it is more the tyme, fea-
 re the lordes worde, and fle from the
 deuilles table, for this is no supper
 of the Lorde, whiche the blinde vn-
 learned Papystes haue learned and
 vsted to this tyme, no I saye it is no
 supper of our lorde, whiche is mini-
 stred and soulded of an Antychrystes
 teacher. a Sodomitical begger a ba-
 bylonyshe marchande, the whiche yf
 he do not repente and amend, is e-
 uerlastynghly cursed and banysshed
 from the prestes of god.

Maxima
 discrimen
 inter cenam
 dominicā
 et cenam
 Antychristi
 anam
 Cena munda-
 li.

The Supper of our Lorde must

D. i.

be

1. Cor. v.
and. vi.

Gala. v.

be ministred of hymn that is called of
a Chrystian congregacion compell-
led throw the holy ghoist to come in
to the Lordes bynnyarde, or heuen-
ly haruest which is founde without
faute, accordynge to the declaracion
of godes worde, both in his lyfe and
learning. It is no supper, that is re-
ceaued of dronkerdes, fornycatours
worshyppers of Images, aduoute-
res, weakelyng abusers of them sel-
ues with the mankind, theues coue-
tous, cursed speakers, murderers,
traytours, and shedders of innocent
bloude. But it is a supper to them þ
walkes afore God, and the worlde
in loue, ioye, peace, long sufferynge,
gentylnes, goodnes, faythfulnes,
meakenes, and temporaunce, which
desyers to spende there fleshe and
bloude, for the glory of God. It is
no supper where men haue no other
thinge but Chryueng, fasting knoc-
king, knelyng, becking bowing, wes-
syng

syng setting out of the bodye, with
 fayre clothes, holding vp of handes
 and knocking vpon the breast, but
 to them that is founde with a faith-
 full, thankfull heart and a cleane
 conscience and unfayned loue. All
 they that haue not this faith, & loue
 and is not bound hollie wth the bond
 of loue, to his neybour, seruing him
 in his nede, with al diligence & wyl,
 and likewise set downe at the table
 of the Lorde. I feare me that he shal
 receaue with that Hipocrite Judas
 not lyfe, but euerlasting death, and
 eateth and drynketh the communioⁿ
 of Balial and not of Christ, though
 he speake with the tonges of men, &
 Angels and though he coulde pro-
 phesy and vnderstand al secretes, &
 and all knowledge, & yf he had faith
 y^f he coulde moue mountaynes, and
 though he bestowed al his goods to
 fede y^e pore, and though he gaue his

In cena do-
 mini non
 exterius
 sed interius
 requiritur
 ornatu^s.

Adhuc si
 bi quisque
 qui accedit
 ad cenam
 domini,

D.ii. body

1 Cor. xiii.
it. 30. iii.

body to be burned, and yet had no
loue, it profiteth nothinge, so that
he doth not loue out of the verye
grounde of his harte, wyth worke &
truth whiche loue is the verye band
of perfectnes, and the chefe of all
thynges.

1 Colo. ii.

1. Cor. xi.

Qui confis-
dit in ali-
quo quam
in christo
male dicit.

Qui ada-
mat repo-
nitis plus
quam Chri-
stiana in-
digne man-
ducat.

Therefore I exorte euery man
that wyl be partakers of the lordes
supper, that he ryghtly proue hym-
selfe accordyng to Pauls learning
for all they þ trust vnto ther owne
ryghteousnes, or vpon the learnings
and commaundementes of men, and
not vpon ryghteousnes and deser-
uynge, and bloude of our saupour
Jesu Chryste, blessed myght he be,
and goeth lykewysse to the table of
the lord the eateth his owne damna-
cyon. Lykewysse all they þ are bap-
tysed and haue gyue themselves wyl-
lingly vnder the false prophetes in
heryse & vngodlines, and wyl not
be reformed, & lykewise go to the ta-
ble

table of þ lord, they eate theyꝝ owne
 Damnation. Lyke wyse all they that
 loue better transitory thynges than
 the glory of God, & hys holy worde
 as golde, syluer, wyfe, children, lyfe
 and lyuing, and goeth to the table
 of the lord, he eateth his owne dam-
 nation. Lyke wyse all they that wyl
 not geue them selues frewyllyng to
 the seruyce of theyꝝ neyghbours, w^h
 al that they haue receaued at þ hand
 of god, vifible and vnyfible, and
 goeth to the table of the Lorde, they
 eate theyꝝ owne Damnation. Lyke
 wyse he that boisteth himselfe ogaist
 his chrysten brother of his Wytth,
 ryches, wysdome be wty, or any such
 thinge and wyl not know that he is
 a stinkyng Carion, and foule flesch
 enel & folysh before the eyes of the
 lorde, and goeth to the table of the
 lorde, he eateth his Damnation, lyke
 wyse al they that boaste them selues
 of the name of Chryst and not wryth

Qui sibi
 tantum mo-
 do vinit et
 non alius,
 sibi tantum se
 bi manduca-
 eat.

Qui glori-
 atur in va-
 nis et si ep-
 su non cog-
 noscito ma-
 le edis.

Standinge lyues accordinge to the
 flesh, as pryde, couetousnes, adu-
 rtye fornication vncleanes wantō-
 nes, Idolatrye witchecrafte hatred
 barbaunce, zeale, wrath, stryfe, sedicio
 sectes, iniurye, mutther Drunkenes,
 gluttony and suche lyke, and doth
 dayly with thre cursed & vngodly
 lyfe, crucifye the sonne of God, and
 and go lykewyse to the table of the
 lord, he eateth his damnation. For
 all they that commyte suche thinges
 shall not inheryte the kingdō of god.
 And therfore are they vnworthye to
 come to the Supper of the Lorde,
 because they haue no communio of
 the body and bloude of our sauour
 Iesu christ. No man may be suf-
 fered to come to the holy supper of y
 lord, let him be of what state or degre
 soeuer they be. so farre forth as hys
 iniquite and sinne is manifest and
 known to the congregacion, which
 is a communion or congregacion of
 the body and bloude of chryst. But

Gala. v.
 Ephe. v.
 1. Cor. v.
 Ro. viii

Apo. xxi
 Aperte ma
 le. pellendi
 sunt a. cen
 ta.

1. Cor. x.

he must be excommunicated and cutte
of with goddes worde, vnto þ tyme
that he do penaunce & decleare him
selfe to be obedient to the gospell of
our sauour Iesu Chzist whiche ex-
communicacion is manyfest in these
Chapters folowinge as in Mat, vii
xvi. x. xvi. i. Cor. v. vi. . Phi. iii. ii.
Tessa. iii. i. Timoth. vi. ii. Timoth.
iii. titus. iii. ii. Iahn. i. which excom-
municacion, yf I lyue by the helpe
of God I wyll set out at large. But
as for them that are inwardly well
and couereth themselfe outwardly
wth the shyninge mantell of holines
like as Judas did wth suche shall the
congregacō haue nothing to do, but ^{hipocritas}
let þ lozde iudge the which is a pro- ^{iudicabilis}
uer & knowet of þ all hartes, for by
him nothig is hid nor forgottē, he is
þ iudg þ knowes þ hartes & myndes ^{Rom. viii.}
& shal iudge, not onli þ euil workes ^{i. Cor. v.}
but also I del wordes, yea þ though ^{Marth. xiii}
and mocion of the harte. ^{Esay. lxxvi.} There-
fore let euery man examine him selfe

flesch wel and so let hym eate of the
bread. and drinke of the cuppe.

i. Cor. xi.

Luke .xxii.

i. Cor. xi.

Ephe. v.

For he that eateth, and drynketh
unworthylly eateth and drynketh
his owne damniatyon. Thus hathe
our sauiour Iesus Chryst institu-
ted and ordeyned hys holpe supper
both in breade and wyne to be a re-
membrance of his death and passio-
as I haue declared afore. Thro we
whyche death and passyon, he hath
declared his greate loue towards
vs, and secondlye to a reuewinge
of loue and cleane holding the con-
gregacio of god. And this is y only
institucion and vse of the supper of
our Lorde Iesus chryst how he and
his Apostles haue vsed it.

i. Cor. x.

O mercyfull God haue these vn-
godly shamelles shauelinges altered
and chaunged this holy and blessed
Supper of our lord into abomina-
ble blasphemus Idolatrye, as I
shall declare here after vnto you.

It

It is so greuous that I shal declare
vnto you whyche shalbe nothyng,
but the trueth, that euery Chryſtian
harte maye tremble and quake at it.
Therefore like wyth all dyligence &
truth to the intent that ye maye kno
we how prypfull that we and all the
worlde haue synned, agaynſte our
Lorde God in this matter.

*Antechriſt
oblatio.*

Forſte they haue conuerted and
chaunued, thys holpe and Blessed
ſupper, of our Lord wyth ther false
learnynge and auctoritpe out of his
ryght vſe and haue lerned it to be a
dayly ſacrifice for our ſinnes. This
is abominable blaſphemy and piti-
full blyndnes that men can not ima-
gyn ſuch another. Wyth thys ſame
learnynge haue they driuen Chryſte

*Nota ſe-
quentes ab
hominatio-
nes.*

Jeſus out of his fathers ſtoole, out
of heauen, and haue ſet in his place
an vngodlye preiſt wyth a peace of
breadye, wyth & ſame learnynge haue
they robed chryſt Jeſus of his ever-
laſting

D.v.

*Cur panis
ille immo-
latus
(ut vocat)
frangatur
in tres par-
tes.*

lastyng and perpetual offyce that is
the office of an aduocate, and haue
put it vpon a pece of breade and a
Deuylls seruaunt whiche knowes
not one tittle ryght of þ word of god
wyth the same learning haue they
made of no value al þ fygures and
Oyne of Moyses, al the prophicies
of the prophittes, al the promyses of
Angelles & al the hole new Testa-
ment whych alonly speaketh of that
only sacrifice for sin, which is christ
Jesus with þ same learnynge haue
t:) y take vpo them al power in hea-
uen earth & hel. Therfore is þ brede
of þ Idolles table broken in thre pe-
ces, w the fyrst pece pacifie the god
wyth þ secōde they pray for þ world
with þ thirde they delyuer the soule þ
they offer it for, w this same learnig
at they risen aloft in gold syluer in
pompe lordlines & honour by þ hole
world herewith at they clumed vp a-
boue al pꝛinces, & haue gottē vnto
them

thē selues gold, syluer, churches cloy
sters land, land, & the highes places
name & power in al lādes, to þ̄ mēt
þ̄ euery mā shuld giue tyme to their
holynes, seate there name &, highlpe
praysē ther gloriouse office desiring
alwayes, þ̄ throwe this good worke
whych is this dayly offringe, þ̄ they
myght be cōforted in there soule.

Throw this meanes is þ̄ abominable
Antichryst gotten into his seat <sup>Medium
in quo ele-
uatus est
Antichristus.</sup>
so hie þ̄ the Emprours maiestie, the
hiest potēt vpo catth whō god him
self cōmaunded to obey must kuele
downe & kysse his styntyng fote, yē
this is more fredericus Barbozossa
þ̄ excellēt emperour, bicause he wold
haue letted his knauertie culd get no
misericordia vntill the tyme that A-
lexāder Tertius þ̄ prynce of þ̄ Babi-
lonical coniures had troden vpon
this excellēt Emperour in þ̄ churche
doze at Venega, thus hath that de-
uillysh offrig brought in bōdage þ̄
hole

hole worlde. But the Lorde be blef-
sed, whiche hath Delyuered vs from
this fained sacryfye, and golden
Calfe, and hath declared vnto vs
Esaie. l.iii. onely hys prest ouer his house of god,
whiche remaineth a prest for euer af-
ter the order of Melchisedech, whi-
che in the dayes of his fleche dyd of-
Hebre. v. fer vp prayers and supplicacions
wyth strong cryeng and teares vnto
hym, that was able to saue hym fro
deathe, and was harde bycause
of his godlynes, he hath offered one
offerynge & a sacryfye of swete sa-
uoure to God, he hath saith Saint
Ephes. v. Paule offered one sacryfye for sin-
nes, sat hym done for euer on the
ryght hande of God, and from hen-
Heb. x. ce forth tarveth tyl his foes be made
hys footstole, for wyth one offering
hath he made perfect for euer them
that are sanctified. This is the oner-
ly sacryfice wyth which the fathers
wrauth is pacified, the generacion
of

of Adam delpyered heauen, opened
and hell shut. For it pleased the fa- ^{Ro. lil.}
ther that in him shuld alfulnes dwel ^{Christus}
and by hym to reconcile al thynges ^{vnica pro}
to hym selfe and to set at peace by ^{peccatis}
hym throw the blood of hys crosse, ^{victima}
both thynges in heauen and thyn-
ges in carth. ¶ Now come forth al ^{i. Colo i.}
power and myght and al ye that ar
papistes with al ye that reken your
selfe to be learned, that is in Englad
and is of the papistes opinion. thys
worde can neyther Angell nor De-
uell breke, namely that with one of ^{Hebru. x.}
fring he hath made perfecte for euer
them that are sanctified.

My dearly beloued in Chryst Je-
su, loue your soule and loke earnest
lye vpon the lordes wordes. Know
ones vnder what learnynge sacra-
mentes and congregacion ye are:
what shepards fede you, what brede
ye breake, in what bodi ye ar bound

O ye chyldren howe longe wyll ^{1. 2. 3.}
you

ii. Cor. vi.
Apo. xviii.
Luce. ix.

Mat. xi.

you loue chyldehynes: howe longe
wyl ye scorners delpte in scornynge
and the vnwyse be enemyes vnto
knowledge: How longe wil you re-
maine in your synnes: howe longe
wil ye be bounde wyth the chayn of
Infidelite in y^e botomles pyt. Come
out from amonge the auoid al false
learnynge excheu all false holynes
and let the deade bury the deade, and
folow ye after our mayster Christ,
enter into hys house and take vp
vpon you his easie pocke and light
burthen & ye shal fynde rest in your
soules: as then maie ye haue youre
scues of the grace of God the for-
gyuenes of synnes, the deseruing of
our Sauour Iesus christ, & cuer-
lastyng lyfe god giue you his grace
Amen.

Secoundarly, they haue taught
y^e the bread is veri flesh, and y^e wine
bery blood. & that haue they gathe-
red out of y^e wordes of christ literal
spoken

spoken wherein he sayeth take & eate
this is my bodye. &c. not markynge
what Chryst sayth in ꝑ. vi. of Iohn Joh. vi.
That is to saye it is the spirite that
quickneth, the flesh profyteth no-
thyng, ꝑ wordes which I spake vnto
you of spirit & lif, for in this place
he meaneth of his owne flesh & one
spirit and he deuideth the spirite frō
the flesh, ꝑ they myght know thow
sayth not onely the vlysyble parte,
but also the inuysible part that was
in him and that the wordes wherche
he spake were not carnal, but spiry-
tual, for what body shuld hane suf-
fised to be the meat of al the worlde
and euē therfore did he make men-
cion of the assension of the sonne of
man into heauen, that he myght w
drawe them from the bodyly ymagi-
natiō ꝑ they myght here after learne
ꝑ the flesh was called heauēly meat
which cometh frō aboue & spiritual Jo. vi
meat which he wold giue, for chryste
sayeth ꝑ

John.vi.

the wordes that I haue spoke vnto
you are spirite & lyfe, Here you may
see that Chryst spake it of hys owne
fleshe, and ment playnly that it did
nothyng profect as the Papistes or
infydelles do vnderstand hym.

Now all they that wyl not haue y
glozy of ther redemption chaunged
into a pece of bread, but despyeth to
haue the ryght ministracion of the
Chrystiane tabell they must be cou
ted and condemned as swarmeres,
heretykes and Sacramentares and
not only that but must be Burned,
Drawen, Drowmed & Hanged.

Miserere
mus croz.

my dearly beloued in Chryste Iesu
is not this amiserable and abonina
ble herisie, to learne and to make the
pooze people beleue, that the cuerla
stynge sone of God is chaunged or
transubstanciaded into a pece of
breade and suppe of wyne, which
hath gyuen hys body to be broken
and hys bloud to be shedde for vs in

i. Cor. xi.

the

the remission of synnes. O beastly
hereticks. The scripture sayeth that, Math. xvi
that whiche entreth by the mouthe
doth not defile a man, for as Chyſte
sayeth it is caſt forth into the draught
and by the ſame reaſon it foloweth,
that it dothe not ſanctifye or
make a man holpe. But the Sacre-
ment entreth in by the mouth, there-
fore it doth folowe that of it ſelfe, it
doth not ſanctifie or make holy anye
man. And of this text ſhuld folow
two inconueniencies yf the ſacramēt
were the naturall bodye of Chyſt,
fyſt it ſhuld folow that the bodye of
Chyſt ſhuld not ſanctifye the fayth-
ful bicauſe it entreth in by y^e mouth
and agayne it ſhuld folowe that the
bodye of Chyſt ſhuld be caſt out in
to the draught which is abominable
wherefore it muſt nedes folow that
the Sacrament can not be hyſ na-
tural bodye.

Therefore beleue Gods word it is Iohn .vi.

E. i. the

*Filius dei
non editur
carnaliter
nec digeritur.*

the spirit that quickneth, the flesh
profiteth nothing meaning to cate
it with his teth, the wordes that I
speake vnto you are spirit and lyfe,
and if it be so that ye do not beleue
this, yet beleue that the euerlastyng
founte of god which is with & father
can not be eaten with mens teth nor
consumed in no bellye, muche les be
devoured with fire, wormes, myle, rat
tes and Alpes, which is openly kno-
we in this visibler bread vsed in ma-
ny places, But where the congrega-
tion of god is gathered together in
his name, wth true fayth true loue &
obedience and with right ministra-
tion according to the declaracion of
gods worde, there is deliuered vnto
the outward man breade and wyne
but & inuisible man receaueth throu-
& promyse of chryst, & inuisible bread
and drinke which is the flesh and
blood of our sauour Iesus chryste
which men can neither eate bitte nor
consume

*Simile p-
simile pas-
etur.*

consume for like wil with like be fede
the visible man is fede wyth vis-
ible meate namelpe bread and wyne
& the invisible spirit, is fede with in-
visible meate which is chryst Iesus
Therefore remaneth bread bread, &
wyne wyne, for if it ware other wyse
so ware that spirituall man fede w
palpable and visible breade & wine,
& so ware that visible creature nam-
ly breade and wyne chaunged in
spiritual and invisible soone of god
the which is not noz can not be as it
is manifest afore our eyes and shal
remayne euerlastinge.

O Lorde haue mercye vpon vs
for we are more folish and haue lese
vnderstanding thā the gentles haue
had from the begynnyng. For they
haue worshipped for god the sonne,
Mone, and Sterres, whiche do de-
clare power and myght in all war-
ynge creatures. They haue
saye honored open Serpentes and
E.ii. Dragons,

Dragons with other creatures whi
che had power myght and a lyving
sprite in them, but we whiche boſte
oure ſelues of the name of Chryſte
prayer to and worſhippes a pece of
breadye, and a ſuppe of wyne, for the
ſonne of God whiche hath ſhed his
bloud vpon the croſſe for the redemp-
tion of all mankinde. O abomyna-
ble blaſphemye & the body & bloude
of the ſonne of God, that Lorde Je-
ſu Chryſt ſhuld be conuerted & cha-
ged into ſuche a wayke & feble Idol
yea into ſuche an Idol whiche can
neither ſpeke nor fele, heare, ſee, go
nor vnderſtande, yea whiche muſt
banyſhe awayne for aye, with all the
creatures vpon earth, whiche I ſaye
muſt be kepted, carped, looked, of men
lyke vnto the goddes of Babilon.

Baru. vii.

No my dearly beloued, no the ſone
of God wyl not be lyke vnto & fa-
bulouſe prothens he wyl not nor
he maye not be ſhute vp in a houſe
chamber

chamber, golde, nor syluer
Kede I praye the. vii. and the. xviij.
of p Actes. Esay. lxi. the heauen is
his seat, and earth is his fottstole.

Actes. vii.
Esay. lx. vi
tit. iii. vii.

And Dauid sayeth, wyl god in be-
ry ded dwell wyth men on the earth
beholde heauen, and heauen aboue
all heauens do not conteyne p , how
muche lesse the house whiche I haue
buylded, all power is geuen vnto
hym in heauē and earth, yea he hath
set hym on his ryght hand in heauē
ly thinges aboue all reule and po-
wer and myght, and dominion in
heauen and earth, he hath cast all
thinges vnder his blessed fete, he
hath exalted hym one hie, and gyue
hym a name whiche is aboue all na-
mes that in the name of Iesus, eue-
ry kne shulde boue both thinges in
heauen, and thinges in earth and al
tonges shulde confesse that Iesus
Chryste is the Lorde, he is ascended

ii. para. vi
Mat. xviij.

Colo. i
philip. ii.

C. lli.

bp

by into heauen and shall not come
Math. xxv agayne fleshy vnto the tyme that he
shall deuyde the shepe from the go-
tes. Therefore I saye vnto you a-
gayne he can not be eaten with teth
nor conciued in no belly. It is im-
Externus possible that this inward man whi-
externo in- che is prophetable afore the lordes
ternus in- he can eate or drynke any outward
terno pas- meate or drynke, namely breade and
tituribus. wyne as I haue declared before.

But in the ryght supper of oure
Lorde where we are congregated to-
gether in the Lordes name wyth a
fayth that is full of good workes, &
a loue vnfayned desyringe to leue
and dye accordinge to the Lordes
pleasure, there is delte out to my hun-
gre soule and thurstye concience the
inuisyble fleshe and bloude of oure
sauour Iesu Chryst, and my in-
uisible man that is my soule recea-
ueth it and cateth it.

My

O my deatly beloued this is the
ryght table and cuppe of our lord **i. Cor. xi.**
Iesu Chypste. But the other whiche
p most parte of the world blyeth is p
table and cuppe of the deuyl. **I** wold **Cor. x.**
not sayeth saynte Paule that you **i. Cor. x.**
shulde be pattakers of the table of
deuilles. For lyke as these aboue re-
herced haue the communion of the
body and bloude of Chypst, so hath
lykewyse the other the communion
of the Antichypst Idoll and the de-
uels table. And if it be so that we
bse and cate with them theyr sacryfi-
ce and breade, so declare we our sel-
ues to be wyth them one body and
congregacion, for thozowe the ea-
tynge of the breade and drynking of
the cuppe declare we how we are w
them one breade and one bodye. O
myserable bodye that hathe neyther
God, nor Chypst, nor Spryte, nor
Lyfe, nor Lyght, nor Worde, nor
Truthe, nor Prayer, nor no maner

of promise. I spake here of the fleshy
lye arrogant frewyllyng synners.
But the synple that feares God
seeketh the truth and hath it not, the
shall the Lorde iudge accordinge to
his godly wyl and mercye. O misse-
rable body whych is euerlastyngly
deade afore the eyes of the lorde, for
in the is founde all the innocent
blod that is shedde vpon earth, from
Apo. xiiij. Abelles tyme vnto this daye, who
xviii. dare apere before the stoole of God
wyth such an vngodly darke wrath
full disfigured Lecherous, bloodye
bodye.

O lord kepe and defende all thy
poore seruauntes and true hartes
from suche a bodye. But this lyes
hide from the eyes of the world they
are Drunken so ful with the wyne
of þe whoze of Babilon. Thei know
wel that the scripture wil haue vs
and holden a supper, but what sup-
per, that is not knowen vnto them.

It

It is to the fleſhe to painfull ſtrayt
and narrow, that ſupper that our
ſauour Chriſt haue leſte & learned
Therefore haue they choſen & made
themſelues a Supper whiche they
receaue, with a beutyfull boꝝe and
an vncleane ſoul of one which hath
confeſſed them, which is moꝝe beaſt
ly and deuillyſh in all hys lyfe then
they them ſelues are. Yea they haue
auanſed this Diner ſo hys becauſe
of greate perell that the congrega-
cion muſt receaue but in one kynd
namely breade and no wyne.

But yf it were the Supper of our
Lord, it muſt be miniſtered and bleſſed
vnder both the kyndes. Therefore
declare they it not to be the ryghte
Supper of our Lord Jeſus Chriſt
but it is and ſhal remayn the ryght
Supper of Antichryſt, yea I ſaye
they haue auanſed it ſo hie, that the
ſelfe breade muſt be verpe fleſh and
the wyne verp blood, yea that is the

E. v.

vnſayth=

vnfaythfull peoples nature bicause
they do not knowe the inuiseble god
of heauen, nor the pource of the scrip-
tures. Therfore must they haue a
visible god, with whiche they com-
mytte fornication and vse all a-
bomination agaynst our sauour
Jesus Chryst.

Out of this vnclane styinking
fountayne that is this learning, is
flowed out all infidelyte and Ido-
latrye, which is vled with this bread
as lockyng it vp, caryeng it aboute
leftyng it vp, prayeng to it, seaking
it indyuers places, sensyng it, doing
godly honour and reuerence to it, of
the whiche ther is no tytle nor letter
that can be founde in all the holpe
scriptures. Ye it is sayde vnto this
bzeade, thou arte he whiche hathe de-
lyuered vs vpo the Jebet of þ crosse
Lyke as the chyldren of Israel sayd
to the golden Calfe, this is he that
hath delyuered vs out of þ lande of
Egypte

Egypte. Awake vp and se the well
atoze you, ye that boost and beate y^e
name of Chryst, ye haue sytt longe
ynough in muche darknes, become
wyse, and grue prayes & glorie vn-
to the Lorde God of heauen, to the
intente that it come not vpon you,
as it came vpon the chyldren of Is-
rael in y^e wyldernes bicause of there
infidelyte, Idolatre, and disobedi-
ence. All though that the Lorde de-
liuered them out of the power of
Pharo by his stronge hande. and
straytched out arme, what helped it ^(1 Cor. 8)
them, verely nothing, lyke wyse it hel-
pes vs nothing that we are redeemed
wyth the rede bloude of our sauour
Iesus Chryste out of the deuels po-
wer and myght so farre forth as we
make our selues boundmen againe
thorowe our Infidelyte, Idolatre ^{Hebre. iij.}
disobediēce & fleshly lyving. ^{Jude. i.} Therd-
ly they learne y^e this selfe bread or sa-
cramēt lyke as they name it, is geue
and receaued for y^e remission of syn-

ubi Christus
suo non
est ibi nō
habet sanum.

lines, my derely beloved wher christ
Jesus, and his holy worde is not,
there is nothing, but blyndnes, infi-
dyltpe bayne hope distrust and an
vnyquet consiens,
We knowe wel there must be a me-
diatour for our lines, but the ryght
mediatoure Chryst Jesus we wyl
not knowe. Therefore haue we elec-
ted and chosen out so many satisfac-
tions for our synnes, so many that
no man can thinke nor wyte, as
Bardons holpe water holy fyre, ho-
ly salte, holy breade, holy palme ho-
ly wake, holy bones, holpe cottes,
fastinge, chypuinge Whastinge,, pyl-
grimage with other abomynable
baggage more, whiche is to long to
reherse, y^e & the dyner of Antychriste
and y^e onely mediatour Jesus christ
wyl we not. Truly we are lyke vnto
a sepke febyll, fante wounded man
y^e goeth and gyueth his mony to one
y^e is not expert in his science whiche
can

can not gyue neyther hollesome Drinke
nor lape no good playster, whiche
destroies more than he edifyes. And
notwithstandinge, there is declared
vnto vs one expeart Doctour which
wyl neyther take gyftes nor rewar-
des, for he is of himselfe rich enough
and that he doth. he doth it of fren-
dly fauoure and loue, seeketh them at
ther houses, byndes vp there won-
des, healeth them and that frely, but
we wyl not haue him, we haue more
delyte in destruction, then in salua-
cion. Who shal haue compassion or
lamente ouer suche a seke man. It
is in lyke case with this vnfaithfull
generacion of man, they feyle many
tymes greate paynes and smarte, &
runeth here and there to them, whi-
che destroeth more and more, with
there false venemous medicynes. It
coste them moche mony, they suffer
moch smarte, and yet are they neuer
made hole of ther diseases. And that
onlye.

only euerlastyng riche perfect Doc-
tour and medecyne our sauour Je-
sus Christ which is so abundantlye
declared vnto vs of all Patriarkes
Prophetes, Angelles, Apostels, ye
and of the fathet selte, him wyll we
not haue, which is come out of pure
loue and fauour, to al them that are
wounded and euell healed, and offers
his seruiue and hath brought wyth
him a costlye precious salue that is
good for al sores, & is his precious
rede blood that he for vs and for al
the synnes of the worlde hath shedde
vpon the crosse for our redemption,
we wil not haue hym, we put him a-
waye from vs with foote and hand,
Couth and Nayl, ye we haue shote
him awat from vs with our hornes
and wyll not that Iesus Christe
shuld reygne ouer vs. Who shall
haue compassion in the day of ven-
geaunce vpon our disobedynt hard
necked miserable dampned soules

I say vnto you in Christe Iesu be-
leue it, and you wyl come where ye
wyl, seake what meane, & ye wyl, ye
shall fynde no nother in all the hole
scriptures, whyther ye be spyke of
hole strong or wayke that shal pro-
fect you afore the Lorde, saue onelye
that that I haue declared vnto you
that is Christe Iesus or els ware
al the holy scriptures false and star-
ke lyes.

Rede I praye you Esay the Pro-
phete I am, euen I am the onli god
and Lorde and besydes me there is
no Sauour, I am he onelye that
for my owne selues sake do awaye
thy offences and for get, thy sinnes,
he onelye hath taken on hym our in-
firmities and borne our paynes ye
& lord hath heped together vpon hym
the iniquiti of vs all, he payd the thing
that he neuer had. The Angell sayd
to Ioseph call his name Iesus, for
he

Esay. xlii.

Esay. liii.

psal. lxxv.

Math. i.

Mat. xxvi.

**ii. Cor. v.
Jo. i.**

**i. Peter. ii.
i. Jo. i.
Apoca. i.
Heb. xii.
i. Jo. ii.**

he shall saue hys people from there
synnes. This is my bloud the whi-
ch is of the new Testament, that is
shed for manye, for the remyssion of
sines. Behold the labe of god which
taketh away the synnes of the world
for he made him to be synne for, vs
whyche knew no synne, that we by
hys meanes shulde be that ryghte-
ousnes whych before god is allowed
he hath bozne our synnes in his bo-
dy on y tre, y blood of Iesus Christ
his sonne clenseth vs from al synne
He hath sayth saint John loued vs
and washed vs from our synnes in
his owne blood which blood of the
mediatour of the newe Testament
speketh better then the blod of Abel
If any man synne we haue an ad-
uocate with the father Iesus Christ
the ryghteous, and he it is that ob-
teyneth grace for our synnes. Not
for our synnes only, but also for the
synnes of the hole worlde.

Now

My dearly beloved brethren, yf
there were any other aduocate or me-
diatour, the this Chryst, how shame *1. Timo. ii*
full had all the holpe I crypatures ly-
ed, and howe pitcfully had Sainte
Paule deceaued vs wher he sayeth,
ther is one god & one mediatoure be-
twe good and man, euen the man
Chryst Iesus which gaue hym selfe
a ransom for all men. Yf it be so &
thowe sekenes any other meanes
wherin thou dost trust to haue re-
missiō of sinnes by. let it be so lord-
ly, so holp so bewtiful as it wyl saue
onely that mediatour whiche is ge-
uen vs of god that is Chryst Iesu,
so forsakes thou & death of our lord
whiche he hath suffered for the, and
thou denyest the most holpest and
precious bloude that he hath shed
for the.

For all they that are not contente
with this onely mediatour, but se-
keth after other, he curseth gods

f.i. worde

Jerre. 11.

worde, he rentes in peces the gospell
of Iesus chryst, and vtterly denyeth
that Chryst is þe ryght Messias lord
and Mayster, and sauour of the
worlde, and that he is come from the
father. My derely beloued in Christ
Iesu al thet þe seke ani other straunge
meanes wythout goddes worde o=
uer suche lamenteth the Lord, by the
mouth of the prophet Jeremye, my
people haue done two euilles, they
haue forsake me, the well of the ba=
ter of lyfe, and digged them pittes þe
can holde no water. This hathe al=
wayes bene the ende of all false
learnynge to forsake Chryst Iesus
whose ryghteousnes profeteth alon=
ly before the Lord, to the extent that
we wold lyfte vp our owne ymagi=
nacion, and ryghteousnes to pray &
do reuerence vnto it as vnto a newe
Chryst. My dearly beloued here
haue I breffly set you forth þe right
learning of the supper of our Lorde
Iesus Chryst how it shulde be my=

nistred in the congregacyō of God,
accoꝛdinge to the Loꝛdes word, here
haue ye a confutation of suttel per=
suasyons & argumentes of the mē=
bers of Antichꝛyst wherwꝛth they
mayntayne ther meletyde otherwise
called theyꝛ Dynet, foꝛ whiche cause
mache ryghteous & innocent bloude
is shede wythout pitye oꝛ mercy in
many places of the worlde, and all
by the meanes of these spirytuall
couniurers of Egypte. Exodi. ix.

Exod. ix.

The Prestes of the mountaines ser=
uauntes of Ball and the prophetes
Jezebell, the destroyers of the byne=
yearde of the Loꝛde, & defylers of &
holy earth. Sodome blind watchers
& dome dogges, the treaders downe
of the ryght pasture and the trou=
blers of the clere water, false prophe=
tes & grippig wolues Actes. xx. The
destroyers of wedowes & fatherles,
theues and murtherers, enemyes
of the crosse of Chꝛyste whose ende

ii. Reg. xix

Jere. xii.
and. xiii.

Esa. v. vi.
Eze. xxxiii.
Math. vii
Mat. xx. 13
John. x.

J. ii. is

is damnacion whose god is there
Philip. iii belly and gloze to there shame whi
che are worldly mynded. They are
false maysters and fathers of sectes
ii. Pet. ii hauing cutted children, welles with
out watter, dry cloudes wandrynge
Starres, Trees without fruit, at ga
theringe tyme wythered, twyle dede
and plucked vp by the rotes, They
are the raginge waues of the sea,
foamyng out there owne shame to
Iude. i. i. Jo. ii whome is reserved the myst of Dar
kenes for euer, the ryght and true
Ipora. ix Antichristes, these are the abomina
ble locustes whiche are come out of
the botomeles pitte, to hurt al them,
that haue not the marke of God in
there fore hedes. Somma those are
they that are cursed and damned e=
uerlastingly from the presence of god
excepte they repent and amende not
that I Judge hym that be farre
from me for I know there standes
wytten iudge not les thou be iud=
ged

ged, condemne not les thou be condē-
ned, but they are iudged by the euer
lasting worde of the Lord, the why-
che can neyther lye nor be disseaued ^{Jo. xii.}
like as our Sauour Iesus Christ
sayeth, I iudge you not but it is ^{1 Coz. v. vi}
the worde that I haue spoken that iud-
geth you. If thou do the workes of
Paule speaketh of, thou shalt not
inheret the kyngdome of God. If
thou do the not so thou art not iud-
ged of anye man, but of Goddes
worde.

Nowe my deare beloued lay these.
if one agaynst another, Gods lear-
nyng and mannes leachynge, the
truth and the lye, Christ and Anti-
christ, wey it, mesure it tell it, wyth
the Lordes word, and I trust in the
Lorde that ye shall fynd nothyng,
that I haue here declared, but the
ryght true worde and wyl of oure
sauour Iesus christ.

My dearely beloued be thankfull
buto

unto the almyghty maiestie of god
throu our Lorde Iesus christ that
it hath pleased him to let thynne vn-
to vs the lyght of the holy Gospell
which hath be keped from vs so ma-
ny hundreth yere in the darke night
of infidelitie.

Therfore take it now vp as Je-
rmye sayeth while it thyneth and
tarpe not lest it be conuerted and
chaunged into a dedlye darke-
nes, rede it right, it is godes
word, amend your lyving,
serue your neyghbour w
al diligence, feare God
and be obedient vn-
to his holy word so
shal þ remayne
in euerlasting
lyfe. Amen.

13 JX 53

Thomas Lancaster.

1. Cor. ii. For another foundation can no
man laye than it that is laye, whiche is Iesus
Christ.
Praised be the Lorde God.

Mark. viii

Whosoever is ashamed of me and of my wor-
des in this aduouterous and synfull generacio
of him also shal þ sonne of mā be ashamed whe
he cometh in the glory of his father wyth the
holy Angelles. Ma. xiii

He that endureth to the ende the same shal
be saved.

Imprynted at Londone
by Iohan Turke.